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THE
MISSIONARY MAGAZINE
AND
Chronicle.

FORTY-EIGHTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

THE Annual Services of the Society for the present year have afforded the devout multitudes by whom they were attended unusual satisfaction and delight. The collections on the preceding Sabbath realised upwards of 900*l.*; and the Directors are induced to hope, that on the next annual occasion the number and amount will be greatly increased. The public meeting at Exeter Hall was one of *the very best* which it has ever been the happiness of the Society to hold. The speeches were characterised by sound judgment, holy fervour, and christian benevolence, and the presence and blessing of God hallowed the numerous assembly.

The adjourned meeting in the evening, at Finsbury Chapel, was crowded, and the deep and universal interest manifested leaves no doubt of the propriety of holding this second Service. The Sacramental Services were, as usual, numerously attended; and, in the review of the varied solemnities of the week, we are constrained to thank God and take courage.

MONDAY, MAY 9th.

ST. JOHN'S CHAPEL, BEDFORD ROW.

The Prayers were read by the Rev. Mr. GARRARD; and the Rev. T. BYRTH, D.D., Rector of Wallasey, Liverpool, preached from John xx. 23.

WEDNESDAY, MAY 11th.

SURREY CHAPEL.

The Rev. E. BATES, of Leamington, read the Prayers of the Church of England, after which the Rev. T. HAYNES offered prayer.

The Rev. JOSEPH SORTAIN, A.B., of Brighton, preached from 1 John iv. 7—11 and the Rev. R. ALLIOTT, D.D., of Nottingham, concluded with prayer.

TABERNACLE.

The Rev. W. LUCY, of Bristol, read the Scriptures, and offered Prayer.

The Rev. W. BUYERS, from Benares, preached from Joshua xiii. 1.

The Rev. C. BERRY, of Hatfield Heath, concluded with prayer.

THURSDAY, MAY 12th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-Eighth Annual Meeting was held at Exeter Hall, on Thursday, the 12th of May; and notwithstanding the extreme unfavourableness of the weather, the attendance was very numerous. The Chair was taken at ten o'clock, by the Hon. W. F. COWPER, M. P.

The services commenced by singing the 80th hymn, Missionary Collection, and the Rev. Dr. RUSSELL, of Dundee, implored the Divine presence and blessing.

The CHAIRMAN then rose and said,—There are no persons actuated by an earnest desire to behold the kingdom of the Gospel extending into every nation of the world, who can possibly be ignorant of the existence and operations of this Society; nor can there be any who do not rejoice to see such a vast number of Christian men united together, not to consider differences of opinion about the mode of building up the Church of Christ, but, with one heart and one mind, earnestly and sincerely continuing their efforts to lay, in the barren soil of heathenism, the great foundation-stone of repentance and faith, upon which every true spiritual edifice must be built. I feel that, so long as *that* forms the keystone of the whole building, the edifice, whatever may be its deficiencies, is a portion of the true temple of the living God. Such temples have been reared, by the instrumentality of this Society, in countries which were covered over with the deepest darkness, ignorance, and vice. When I contemplate the vast assemblage before me, comprehending, as it does, so much of the excellence, and so much of the intelligence, of the Christian church, I cannot but feel great emotion, particularly when I consider that this meeting is the great centre from which the rays of Missionary effort emanate all over the habitable globe. One of the chief purposes for which we are assembled, is to express our sympathy for those great and good men who labour in distant lands;—men who, placed as they are in solitary deserts, without the face of a friend to cheer them, do require the consciousness that they are supported by the sympathy, affection, and interest of their friends; do require to know that they are not forgotten, but that they have the good wishes, the esteem, the admiration, and the prayers, of their Christian friends in this country. And we should indeed be slow and backward if we did not give, not our admiration merely, but our assistance and support, to men such as those whom this Society employs. The whole world is ready enough to render tributes of honour and respect to the con-

querors of foreign countries, and to those who add colonies to this kingdom. But how insignificant are such persons to men who have made great conquests over heathenism; who by means of truth have overcome evil, and have added to the vast realm of Christendom, colonies and countries, which were hitherto placed beyond its pale. These are conquests more enduring, more glorious, and more to be admired, than any military, or naval, or political conquests. We should, therefore, boldly and openly declare our admiration and sympathy for those men who labour in the Missionary work in distant lands; and I trust we shall give this day, such a demonstration of feeling to those of them who address us, that they will be induced to spend and to be spent, and to labour more earnestly, and if possible, more assiduously than ever, and be willing to undergo more privations, to display more of that fervent zeal, that apostolic spirit, and that simple-minded humility and earnestness, which have already obtained for them the admiration and respect of the Christian world, and the gratitude of so many of those amongst whom they have been placed.

The Rev. A. TIDMAN then read an abstract of the Report, which contained numerous facts showing that the state and progress of the Society both at home and abroad, had, during the past year, been most encouraging, and the substance of which is embodied in the first resolution. The total amount of income for the year, had been 80,874*l.* 0*s.* 2*d.*; the total expenditure, 87,551*l.* 9*s.* 11*d.*; leaving a deficiency, as compared with the outlay, of 6,677*l.* 9*s.* 9*d.*

The Right Hon. Sir GEORGE GREY, Bart, M.P., said,—I have been requested to move a resolution which, I am sure, will be cordially acquiesced in by the meeting which I have now the pleasure to address. It is:—

“That the Report, of which an abstract has been read, be approved, printed, and circulated. That this meeting reviews, with hallowed joy, the progress of the Missionary cause, through the agency of the London Missionary Society, during the past year, in the advancement of civilization and social happiness, among tribes and nations once the victims of gross ignorance and hateful passions; in the extended education of the young, both in useful and in sacred knowledge; in the translation

and circulation, of the Holy Scriptures in the dialects of Polynesia, India, and Africa; in the numerous striking conversions of the heathen to the faith of Christ; and in the general purity, order, and activity of the Mission-churches. But this meeting, deeply sensible that such glorious results of an agency, feeble and imperfect, must be attributed, exclusively, to the grace of the exalted Saviour, through the power of the Holy Spirit, humbly and gratefully ascribe to Him the honour and the praise.'

The resolution will be responded to by all who have heard the abstract of the Report, and who can, from its interesting and gratifying contents, gather what the more extended Report must be. I avail myself of this opportunity of giving renewed expression, not only to my cordial approbation of the general aim and object of this Society—the noblest aim and object which we, as servants of the living God, can set before us—but also of that great principle which this Society embodies, on which it has acted from the first, and on which, I trust, it will act, to the last day of its operations;—a principle which induces us to recognise the inspired word of God, as the only sure and unerring rule of faith and practice; which invites all who recognise that principle, to join with them in sending to nations that have long sat in darkness and the shadow of death, that light which has been graciously vouchsafed to us, drawn from the pure stream of God's revelation, and not from any streams of mere human production. This Society has lived to see the opposition of governments fade away, suspicion unworthily entertained of dangerous political results from Missionary enterprise scattered to the wind; and, thank God, we live in a day in which no man is bold enough, be the sphere of labour in the East or the West Indies, to say, that the Missionary is a dangerous character. All men are now willing, more or less, to recognise the beneficial results of Missionary enterprise, even when they cannot fully appreciate the holy influence and high objects which Missionaries have in view. They recognise these beneficial results, as this resolution states, in the increasing civilization and social happiness of those millions of our fellow-creatures who have been brought under the influence of British rule, and who now are improving under the influence of the Gospel, preached as it is by the British Missionary, who, wherever he goes, will be sure of obtaining British protection. There is now no part of the world where the British flag flies in which a Missionary may not meet with a cordial reception, and look to the functionaries of his own Government for cordial support. We have heard that there are Missionaries now fully armed with the Gospel, and prepared by an intimate knowledge of the language, acquired through many years of discouragement and dark-

ness, to enter upon the vast field of China, and, following the guidance of God's providence, are ready to plant the standard of the Gospel wherever the British standard flies. If we look to the West Indies, I must say, that, connected as I was from official duties, for a considerable period, with that part of the empire, I am happy publicly to confirm the testimony borne by your Report to the inexpressible benefits derived from the labours of Missionaries, under circumstances of the greatest trial, the greatest discouragement, and even of bitter persecution—to the immense benefits derived from those labours to that long-neglected, degraded, and oppressed race, whom, thank God, we have lived to see raised from slavery, and restored to the honours of men. I do not hesitate to say, that the successful results of that great act by which this nation struck off the fetters of the slave, has, under God, been due to those preparations which were made by the Missionaries, while labouring under the circumstances I have stated; and it is to the continued labours of those Missionaries that we must look for the future prosperity, the increasing civilization, and all those happy results which I, for one, do not hesitate to anticipate amongst that vast portion of our fellow-subjects who are rising so rapidly in every thing to a level with ourselves. These are circumstances which cannot but be most sincerely gratifying to those who, having felt and appreciated the blessings of the Gospel themselves, are anxious to see that happy time arrive, when we know, from the sure word of prophecy, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The Rev. Dr. BYRTH, on rising to second the resolution, spoke as follows:—I heard in this room, not many days ago, the month of May called "the holy festival of British Christians," and I could not but think that that title was justly due to it. Among the circumstances which have gladdened the heart during the proceedings of this month, there has been none more gratifying to me than the sound, which I have heard repeated again this day, coming, as if from the heart of this large assembly, in denunciation of what has been justly called the modern heresy. A system, so contrary, as Puseyism, to the spirit, if not altogether inconsistent with the letter of the New Testament; so groundless, as far as it would seek a foundation even in ecclesiastical history; so withering to the best sympathies and charities of Christianity; so contradicted by fact, even in the face of day,—I believe was never yet attempted to be palmed upon the Christian church; and I trust that the proceedings of this day will but add to the vigorous opposition which almost every

meeting that I have attended has displayed to this monstrous perversion of the truth. I should be false to the very purpose for which I am here, if I did not say that, as a Churchman, I feel it an honour to be present at this meeting. It appears to me that it is impossible to behold such a meeting as this, keeping in view its past proceedings and successes, looking at the spirit which now animates it, regarding the glorious object which it has in view, and not to feel that it is a benefit to the spiritual character to withdraw one's self occasionally from the circle in which commonly our best affections are engaged, in order to contemplate the beauty and the grandeur of Christianity when looked at alone. I have rejoiced to recognise in the Report which has been read, the native dignity, if I may so speak, of our common religion. I bless myself, not that I am a Churchman, but I bless myself, that I am a Christian; and really it appears to me, even if one's own heart had never been touched by divine grace, a most strange thing, that contemplating the triumphant achievements of Christianity, our homage—the homage of our intellects, the homage of our best feelings—should not be surrendered to these triumphs. It appears to me that there are many things besides the conversion of the heathen, which should call forth our acclamations; yea, should win the suffrages of all who feel themselves to be men. Why, is it nothing that we can speak in terms which cannot be gainsayed, of the progress of social happiness and of civilization? Were it anything but the cross of Christ, which was lifted up to shed this benign influence, we should have philosophers, as well as Christians, crowding our meetings. But, blessed be God, we can do without them. It shall be the province of future historians—not of those who call themselves the exclusive successors of the apostles—but it shall be the province of future historians of the progress of the human mind, to tell what was done by the simple experiment of bringing the great truths of the Gospel to bear upon all that was degraded, and upon all that was destitute of light and truth, and to show what this simple experiment had done for its renovation. But there is another point to which I would advert. There is upon the face of the resolution, I am glad to say, a holy sentiment. There seems to have been poured out upon it something of the spirit of the sanctuary. It tells of your triumphs; it traces them very admirably from step to step; but it calls upon you at last to remember, that all praise is due unto Him who has given you strength for the work, that not your arm has wrought the victory, but that it has been wrought by the sword of the Spirit, wielded by the arm which He himself has nerved

for the conflict; and it calls upon you to offer your praise and thanksgiving to that Almighty agent. Let this be done, and then the question which is put to you in the Report, may confidently be answered. It was an affecting question, "Are you prepared for future triumphs?" It has often happened in the church of Christ, as it has happened with individuals and with families, that unexpected success, instead of producing renewed energy, has actually brought on a state of apathy, relaxation, and collapse. Now, members of the Christian church Catholic, let me beg you not to allow this to be the influence of the prosperity which the Great Head of the church has evidently conferred upon you. Be it your determination, that while there remains anything to do, you will be doing. Let the Christian church adopt the sentiment of the ancient conqueror, who said that while there was one nation to be subdued, he would still rush into the field, for that his empire should be the world.

The Rev. H. TOWNLEY, having been requested to introduce the next speaker to the meeting, said, he felt great pleasure in introducing to their kind notice a beloved brother, who was formerly his fellow-labourer in India, and for whom he felt the highest esteem and veneration, the Rev. Francis Lacroix, of Calcutta.

The Rev. A. F. LACROIX then came forward, and was received with loud plaudits. After thanking the meeting for this cordial reception, he thus proceeded to describe the general state of India. Idolatry, with all its superstitions and all its revolting practices, is still the religion of that land. Pantheists still insult the Deity by ascribing to him almost every evil action that can be committed; the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin. Brahminical tyranny is still enslaving the native mind, and, what I am sure will excite a deep and painful interest in a very large portion of this audience, the entire female population, (one half, that is, of the whole number,) is still sunk in the deepest ignorance, and kept in the most degrading bondage. Caste still exercises its most baneful influence in restraining charity, in preventing incentives to personal exertion, and in engendering pride. The practice of exposing the sick on the banks of the Ganges is still murdering its thousands, and increasing the agonies of death in its tens of thousands; falsehood, perjury, and every species of crime, are still heaping guilt on the heads of the people, and crying for vengeance to Heaven. Yes, all these lamentable things are found existing in India to this day. Ah! is not the state of a country in which these things

are to be found, well calculated to awaken the mournful sympathy of all those who wish for the glory of God and the welfare of their fellow-creatures? It is true that some individuals have embraced Christianity; but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing eighty millions of inhabitants, perhaps not more than thirteen thousand have become professing Christians; while the real Christians, taking as such all who are members of a Christian church, do not amount, it is to be feared, to one thousand; that is, one Christian to eighty thousand heathen. Oh, what a disproportion yet between the adherents of truth and the adherents of error! How much, how very much, yet requires to be done, ere this part of the world can be called the Lord's. I must here state, however, that the comparatively unfavourable state of things in India is not to be wondered at, when you consider the scantiness of the means, and the paucity of the labourers employed. In Bengal and Agra, there is only one efficient missionary to one million and a half of idolaters. But while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil from which no promising harvest for the Lord can be expected. Oh no, oh no! far, far from it. On the contrary, I am very happy to state, that wherever a sufficient quantity of labour has been employed for a sufficient time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced, leading to the certain conclusion, that, if the same means which have locally proved so successful were more extensively used, the most happy effects throughout the whole country might be confidently anticipated. Amongst the gratifying results accomplished, I would mention the less degree of veneration which is now shown to idolatrous priests and to idolatry; the falling off—and it is very considerable—in the pomp and the expenses connected with the religious festivals; the less obscene character of the figures carved on the temples, on the cars of Juggernaut, and on the engines of idolatry; the fact that very few new temples are now being built, whilst many of the old ones are permitted to fall into decay;—the partial, and in some instances total desertion of native theological colleges;—the reluctance of many Brahmins to temple employments, owing to the gains of idolatry being no longer sufficient to support them;—the fetters of caste gradually loosening;—the extraordinary anxiety of numbers to obtain a liberal education;—the far better attendance of the people on the preaching of the gospel,

and especially where it is preached most frequently;—the far fewer objections made to it, and the giving up, in despair, by many of the advocates of idolatry, of all attempts to support it by means of public argument. Now, all these facts, coupled with the still more pleasing fact of the establishment of little Christian communities in almost all the missionary stations, which are operating as the salt of the earth, and, more or less, spreading their beneficial influence among the surrounding population, will convince you that the soil from which all those effects have been produced, cannot be called barren; and that the efforts which have caused these effects, have not been in vain. While these statements of what has been done afford an incentive to perseverance in the good work, there is, in my opinion, a far greater incentive in the fact, that India, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the gospel. And if this be true, as I hope to be able to prove, is it not clearly the duty of the Christian church to direct its efforts, primarily, to the promotion of the missionary cause, in that country? The Israelites travelled only when they saw the cloud and the pillar, and halted only when they were directed to do so by the pillar; thus consulting the Lord in all their goings out and comings in. In the same manner, Christians, who are anxious for the conversion of the world, should consult the will of the Lord, as to the particular spheres which they should first occupy. And I am afraid that the omission of this clear duty has been the temporary cause, at least, of the failure of many a mission. How could it be otherwise, when men have wished to be wiser than God—when they have gone where he has not called them, and neglected the doors which he has opened? The apostles paid very great attention to the leading of the Lord, in this respect. The Apostle Paul, for instance, when he had determined, for reasons which commended themselves to his own mind, to go to Asia Minor and Bithynia, because he was directed to more important fields, immediately relinquished the plan of his own devising, and went to Macedonia, where he found a people ready to receive the truths of the gospel. And though we have no supernatural intimations to guide our conduct, still I maintain that we have, in the dealings of God's providence, equally clear intimations as to what we should do with respect to the missionary work. It is universally acknowledged, that when our Lord became incarnate, the world had been prepared for his coming by many events that affected the social, the moral, and the political interests of mankind. And it is

also, I believe, granted that these had been produced by God's immediate interposition. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the gospel there? We surely never can err, when we are imitators of God. If God thought a certain state of preparedness the most suited for the introduction of the gospel of his Son into the world, surely when the same features are now to be found in any pagan country, we must acknowledge that God has prepared that country for the gospel, and that He wishes it to be introduced there. All the requisite features are to be found in India now. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and thus had been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. Well, the same has been done in India by the conquests of the British, who have united under one sovereignty, rule, and polity, innumerable tribes of nations which were formerly at war with each other—a rule so far professedly a Christian one, that it affords full and entire liberty—I acknowledge it with gratitude—to the missionaries to go wherever they wish in the land, and enables them to prosecute their labours with perfect security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great King would appear in Judea, whose sway would be universal, and would alter the whole state of things,—which expectation was accompanied by a presentiment of great moral revolutions, and the overthrow of the existing religious systems. Well, the same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting, in the age in which we are living, the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian missionaries in India have tended to convey to the natives the impression that a new order of things is at hand. It is owing to this, that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? If you mark, again, the settling down, in many parts of the Roman empire, of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his

revealed will, and other things,—the same state of preparation is now to be met with in India through the same causes. Europeans, instead of Jews, have settled everywhere; everything is prepared for the spread of some kind of knowledge; there are churches and chapels where the natives see a purer worship; there are copies of the sacred oracles, books, and tracts, widely disseminated, which are favourably operating upon the people, and very probably far more favourably than the same causes formerly operated upon the Roman empire. But there are still other signs of the times which preceded the first establishment of Christianity, to be found in India. When heathenism was going to fall in the Roman empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—would you believe it?—the very same experiment is now being resorted to in India. There are many learned Brahmins, and amongst them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas, and, according to which system, its adherents are to worship only the god of nature, without any sensible representations. Their object is candidly avowed in a paper, which was published not long before I left India; there they actually state, that they will endeavour to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited to the people of the present enlightened age than their own system. Take, again, another great national and moral revolution, the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the West, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. Well, in India, events of a precisely similar description are happening, which promise just as favourably for the advancement of truth. There are the study of European science, literature, the efforts of the press, the intercourse with Europeans, and the labours of the missionaries; and there is the fact, that many leading men amongst the natives have already shown a want of confidence in their own system of

religion. Indeed, so much does this improved feeling prevail in the metropolis of India, that I know of numbers who are quite ready, so soon as a favourable opportunity presents itself, to bid farewell to Hindooism, to which they adhere now only through the fear of obloquy and of persecution. I appeal to you, then, whether, from the north pole to the south pole, there is a single nation which is so visibly prepared for the Lord for the reception of the Gospel as India? If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labours, though without neglecting other lands? There is one other consideration, which I am sure will have some weight with you. If missionary efforts are not at the present time more energetically directed towards India, there is a fearful probability that that country will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt, and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. Every event happening in India, the rapid march of intellect, every thing, in short, leads us to this conclusion. But the question is, shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? God forbid that the latter should be the case; yet I fear that it will be so, unless great exertions are made to prevent that calamity. Oh! that the Christian world would arise, and be doing, at this critical juncture, and prevent infidelity from overspreading the land. And how can this evil be averted? By introducing Christianity there more extensively than you have done hitherto. What responsibility, then, rests upon Missionary Societies to prosecute and extend the work which they have begun in India! They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the heathen, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them; to disturb the present, but not to establish and give stability to a better system. But how can Missionary Societies provide means, unless powerfully supported by the British public, which has so frequently pledged itself at meetings like this, to aid the cause to the utmost extent of their power, but who have not suffi-

ciently redeemed the pledge? Oh, that you would determine, in the strength of the Lord, that, having once planted the standard of the Cross in India, nothing shall ever induce you again to lower it in the smallest hamlet where it has already waved, and that you will not relax in your endeavours, till that standard of peace and good-will to man has been erected in every city and town and village from the Indus to Berrampore, and from the Himalaya mountains to Cape Comorin.

The Resolution was then put from the Chair and carried.

WILLIAM EVANS, Esq., M.P., moved the second resolution—

“That this meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the Society's income with unusual satisfaction. It marks with pleasure and with hope, the liberal offerings of the young, especially of those in Sabbath-schools; and, above all, it is gratified and encouraged by the zeal and liberality of the Mission churches, from which nearly a fourth of the Society's income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of uneducated heathen; regarding, also, the wonderful facilities afforded by Divine Providence for enlarged Christian efforts, and solemnly recognizing the unalterable command of the Lord Jesus, that his Gospel should be preached to every creature, this meeting urges on all the friends of the Society, both at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality, while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion.”

The Rev. Dr. FLETCHER, in seconding the resolution, said,—The subject of India is, at this moment, so prodigiously absorbing, that I am almost disposed to forget all the other topics to which the Report has referred, and to wish we had met for no other purpose than to think and talk about the claims of India. May we not fear that, if infidelity takes possession of the native mind, that the vices, the wrongs, and the pollutions of idolatry, with all the superadded enormities of more cultured lands, will aggravate the wretchedness and degradation of India? Oh! that our prayers and efforts, by God's blessing, may prevent this awful result! I know there are reasons for congratulation, and this motion brings them before us. There is the increase of your funds, even in times of the deepest commercial distress and of universal depression. This makes the Society itself, and all its affiliated associations, more like the primitive church, who, in the abundance of poverty and tribulation, caused the riches of their liberality to abound. It is matter of congratulation, that we have found so large an accession to our funds, both relatively and positively, in the contributions of the young. I find a special reference to this in the Resolution, and that more than 1000*l.* have been sent from Sabbath-schools to the treasury of this institution. With regard to the pro-

gress of Missions among the young, I would advise that Missionaries should meet our Sabbath-schools and thus try to work on the public mind, through the influence of children gathered together in the schools. I look upon it as essential to the conservation of truth, and as deeply connected with the purity and progress of religion. I regard the cause of Missions as the most important branch of operation in the cause of God, because it is the best practical refutation of infidelity, and the most complete antagonism of the modern heresy of Puseyism. We see the God of Missions directly proving the origin of Missions to be from himself. If the Puseyites were scriptural, in the notion that there is no Divine authority—I mean no proper validity—in ministers of a certain order, not sanctioned by episcopal power; if this were true, here is God himself proving that wherever the Gospel of the kingdom is preached, wherever the spirit of the Gospel is maintained, wherever the character of the Gospel is exemplified, there is true apostolic succession—there is the sanction of Omnipotence itself; and I care not where they have received ordination, or from whom they have received it, if the truth is exhibited, if holiness is displayed, if sinners are saved. Every Missionary on this platform is an apostolic man—every Missionary brings before you the best signs of apostleship, and, blessed be God, every minister can look around upon the seals and signs of such an apostleship, in the ignorant instructed, in the sinner converted, in the wretched made happy, and the victims of delusion and sin raised to the high dignity of sons and daughters of the Lord God Almighty. We wish no other proofs, but would ever recognise this principle and cherish this spirit. I rejoice in the establishment, and still more in the power and prevalence of this great Society. I am now approaching the rank of the seniors; and I can recollect, nearly forty years ago, when the venerated band of devoted men occupied the platform of this Society in a very different place from this. The cause was then frowned upon by lettered men, and was laughed at as the folly of fanaticism, by the higher classes of the land; while to mention the missionary name, even so recently as the time of the Demerara martyr, was to call forth sneers and ridicule. But now, blessed be God, we see senators and distinguished men, in the highest ranks of life, supporting the cause of Missions. We see literature now devoted to the support and advancement of that cause; and poets think it not beneath their dignity to strike their lyre to set forth its praise and honour. Adverting to this point, let me say that the year that has just closed has

been one of the most distinguished and important years of our Society. I would not undervalue the Missionary literature of our own Institution and of other societies. I bless God for what has been done by the "Polynesian Researches" of Ellis, and the valuable work of Dr. Philip on South Africa, and all the interesting volumes published by other Missionaries. But look at the accessions to the literature of the last year. See what volumes, rich in the treasures of learning and research, important in argument, and delightful in spirit and in temper, have issued from the press, and others are still in progress. I conceive this simple fact presents a very delightful aspect of the Missionary cause. When I think of the "Martyr of Erromanga," and the "Great Commission," and the "Defence of Missions," by the Hon. and Rev. Baptist Noel, and the not less valued work of our brother Hamilton, of Leeds, and other friends of Missions, brought forward in one year, to affect the public mind, to direct inquiry, to confirm impression, and to animate exertion, I feel that God has not left the cause of Missions without abundant witness, that hearts are still turned to feel the claims and talent to defend the interests, of this rising cause. Amid commercial depressions and political convulsions, it is an omen for good that there are hearts, and that there are heads, anointed with the Spirit of God. And will he leave us? No; deep as are our reasons for humiliation, he will not leave us, nor forsake us. If God had intended to destroy us, he would not have shown us such things as these. My beloved friends in the Christian ministry, my beloved friends in Christian societies of all orders and names, I would say, Onward must be your motto. Never must you despair. Onward, onward, must be your cry; you must raise up the Gospel standard, till every mind is enlightened, and every heart is brought to bow to the authority, and love the name of the Son of God.

The resolution was then put, and agreed to.

The Rev. W. G. BARRETT rose and said, —I wish to invite your attention to the West India Islands, particularly to the island of Jamaica. You, Sir, have been pleased, and so was Sir George Grey, to make some reference to the happy change which has lately taken place in the social condition of the inhabitants of that island. I count it a distinguished honour, that I witnessed that great and glorious change in the condition of this people, in passing out of a state of slavery, bitter and cruel, and entering into one of entire and unrestricted freedom, with safety to all and injury to none. You have justly said, that we owe this mainly, if not entirely, to the influence

of the Gospel, as preached by ministers of various denominations. I feel happy to bear my humble testimony to the value of the labours of ministers of every denomination, throughout the islands of the West, in bringing about that happy change, which has so recently taken place, and without whose labours that transition must have been attended by violence, and bloodshed, and retaliation, for those unnumbered wrongs which the negro population had so long suffered. We have now in the island of Jamaica eleven principal stations, and, connected with them, we have upwards of 6,000 persons in attendance upon our ministry; 1,500 catechumens, or inquirers, persons desirous of uniting with the church; and 500 communicants; a people not gathered from the ranks of other churches, but a people who, civilly and religiously considered, were not a people, who have now, however, with ourselves, obtained a filial spirit, whereby they cry, "Abba, Father." We have been obliged in the island of Jamaica to exercise the greatest caution and vigilance in the admission of members to the church; and suffer me for a moment to dwell upon this topic. Since the formation of our churches, we have not had to exclude, in all parts of the island, more than twenty-five members. In alluding to the vigilance we are obliged to exercise, I speak as the representative of my beloved brethren there, with whom I hope to spend my last days on earth. We have never sought high attainments in learning, large biblical knowledge, or anything of the kind; but we have simply sought credible, satisfactory evidence of their conversion to God, and, wherever we have seen persons display this, where their light has so shone, that others seeing their good works, have glorified God, we have held out the right hand of fellowship, and said, "Come in with us, and we will do you good." But I must just mention one word about schools. We have in them upwards of 1,600 children, in daily attendance; and I regard the schools among these people to be of the greatest importance. If ever we are to have a good and noble band of native teachers and preachers, it must consist of men whose minds have been trained and disciplined in our schools. If ever Africa is to be regenerated, it must be by means of its own sons and daughters deported from the islands of the West; and these men and women must have been taught the first principles of the Christian religion in our schools. Let me say a word with regard to the liberality of our people in the West Indies. I have no wish to praise them beyond their merits. I must admit that the peasantry of the West Indies are far happier and better off, and have more means at their disposal, than

the peasantry of our own country; and I would also say, that, while they receive wages for their labour, they can, without denying themselves, afford to give a large amount of that money to the Gospel of Christ. This, however, does not detract from their liberality; there are plenty of rum shops in the island, at which they might spend their wages: and, therefore we must admire the Christian liberality of a people who devote the surplus of their wages, to so large an amount, to the promotion of the Gospel of Christ. A man who had formerly been notoriously wicked, and of whose conversion I had once almost despaired, this man having been brought low upon a bed of sickness, was visited by us. Our conversation made some impression on his mind; and the first thing he did after his recovery, was to come to the house of God. He attended regularly, and, in the course of time, gave evidence most satisfactory, that he had become a converted character. I said to him on this occasion, "When I have done, do you address the people." "My friends," said he, "you recollect what a wicked man I once was, but now I am a new creature; no man can tell me that I am not, for I know it. What I once hated I now love, and what I once loved I now hate. I feel that I ought to give as much to the cause of God, as I used to give to the cause of Satan when I was a wicked man. I never find, when I do any thing for the cause of Christ, I am a bit the poorer. I have been thinking when minister was reading, I might do something more than I had ever done. I mean to put down my name for 6*d.* per week, my wife's name for 6*d.*, my eldest son 6*d.*, and my eight children 3*d.* each. Let us all do what we can, and the Society will soon be helped out of its difficulties." Let me tell you about that man's wife, and son, and daughter. The first of August last, a day to be remembered by that people in all generations; (that day is one of their joyous festivals, and the negroes now call it their Christmas,)—happened on a Sabbath-day. We have always been accustomed to have a dinner in the open air; but, this being the Sabbath, we determined to have a prayer-meeting on behalf of the slaves throughout the world. The men whose fetters were but yesterday knocked off, were united in asking God that he would say in every part of the world, "Let my people go that they may serve me." It was a thrilling sight to see these sons of Ethiopia on their knees, pouring out their souls to God that he would break every yoke, and let the oppressed go free. I had been reading from an American work, called, "The Testimony of a Thousand Witnesses," some striking and horrifying details regarding American slavery. I

called upon this man, now a deacon of my church, to engage in prayer. There were about five hundred present, and he rose for the purpose. I was expecting to hear him begin in prayer; he turned round, and, with a voice choked with sobs, said, "Minister, I cannot pray; excuse me sitting down; what you have been reading, about what they are doing in heathen America,—how they sell the wife from the husband, and the husband from the wife, and how they tear children from families, is a heart-burning to me. I recollect, Minister, as if it was only yesterday, when my master owed taxes, and my wife and children were taken to be sold to pay them. I saw the constable come and take my wife and children, to be put up by auction, to pay the debts my master owed. I went to the auction, and bid for them. I paid 77*l.* for my wife, and 45*l.* for my eldest boy, and 37*l.* for my eldest daughter; and, unless my friends had lent me money, they would have been taken from me, and been wandering up and down the country. When I think of this, my heart is so full, I cannot pray; I beg you to excuse me." I never heard nor read in my life, such an eloquent denunciation of slavery—such a proof that slavery is only a curse, to be driven out from among men. Mr. Barrett concluded by moving:—

"That Thomas Wilson, Esq., be the Treasurer; that the Rev. Arthur Tidman and the Rev. Joseph John Freeman, be the Foreign Secretaries, and the Rev. John Arundel be the Home Secretary, for the ensuing year. That the Directors, who are eligible, be re-appointed; and that the gentlemen, whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies."

The Rev. GEORGE PRITCHARD said,—It is with feelings I cannot describe, that I rise to address you on the subject before us. In order to ascertain what the Gospel has accomplished in the South Sea Islands, it is necessary just to glance at their condition when our Missionaries first entered that field of labour. It is a well-ascertained fact, that, while our Missionaries were labouring there without any apparent success, more than two-thirds of their infants, the moment they were born, were hurried into eternity, either by the hands of their own mothers, or by those whose trade it was to practise infanticide. Numerous were the rites connected with the pagan altars, in order to appease gods of their own making. I have seen a large extent of ground where these temples stood, literally strewed with human bones—the bones of these sacrifices. Were I to carry you back for a few years to the history of the South Sea Islands, I might point to companies of men, with fiend-like ferocity, gorging themselves with human flesh; I might show you, suspended in the air, on the point of the warrior's spear,

children writhing in the agonies of death; I might conduct you to the licentious dance, where scenes were witnessed too abominable for language to describe; I might point to another company, showing by their lacerated fingers, having chopped off one joint after another, that they were endeavouring to appease the anger of their imaginary god; I might show you a man carrying his father, professedly to bathe him in a river, but throwing him into a hole which had been already dug, that he might no longer be a trouble to the family of which he was a member; but enough has been said to show the deplorable condition of the South Sea Islanders, before they were favoured with the Gospel of Christ. What is their present condition? They are now enjoying the glorious liberty of the children of God. You may see the aged warrior sitting with the young disciple, conversing about their eternal peace. You may now see parents surrounded by their offspring, ready to minister to their wants; the wife no longer separated from her own offspring by superstitious observances; they are now, as one compact family, enjoying the blessings of civil and social life. And what is the language we hear from their lips? "Behold, what manner of love the Father has bestowed on us, that we should be called the children of God." The Tahitians no longer imbrue their hands in blood, that their altars may groan with human victims. The Friendly Islanders no longer chop off the joints of their fingers to manifest their grief for departed relatives; the Sandwich Islanders no longer carry their property to pagan priests, to avert certain evils threatened by them. No; these formerly deluded, degraded heathen, are now looking by faith to the Lamb of God; they are now resting on the great sacrifice offered on Calvary. No sooner did these Tahitians and the neighbouring islanders feel the power of vital godliness in their own hearts, than they felt an anxious solicitude for the spiritual and eternal welfare of their fellow-countrymen who are yet "in the gall of bitterness, and in the bond of iniquity." That spiritual light which has broken in on their minds, they were anxious to reflect on those dark places of the earth which are full of the habitations of cruelty. Hence, many have offered their services to carry the Gospel to their fellow-men, to islands that are yet in darkness. The missionaries selected those who appeared best qualified, they chartered a vessel, and took some to the Austral isles, and others to the Dangerous Archipelago, and those teachers have been labouring up to the present time with success. I will make one remark as to the character of the natives of Tahiti. They pay great attention to the word of God. They are

now favoured with the whole of the Bible in their own language; and this they esteem an invaluable treasure. This production has cost my senior brethren at least forty years' hard labour. The people are not only thankful that they possess it, but are anxious to understand it. Hence they have got a correct knowledge of Divine truth, and are very apt in applying it. I will give an illustration. One Friday afternoon, they were holding a church meeting, and a person was about to be received into communion who had been a member formerly, but had disgraced his Christian profession. He had given satisfactory evidence of genuine repentance, and I was just about to put the question, whether he should be received, when a man stood up in a distant part of the chapel, and said, "I think, brethren and sisters, I also have a little word to say, respecting our returning brother. While you have been asking questions, I have been thinking of Noah's ark. A bird went out, and found no rest for the sole of its foot. What did Noah do? Did he shut the door and the window? No; he held out his hand, and took it in, that it might there find rest. I think that ark resembles the church. Our brother was in the church formerly, but he went out; he has been seeking peace in the objects of the world, but he has not found it, and now he has come back to the church. What shall be our conduct to our returning brother? Shall we shut the door against him? No; like Noah, let us put out our hand, take hold of our returning brother, and put him in the church again, that he may there find peace. I therefore propose that our brother may be received." I will only make one more remark as regards Tahiti; that is, with reference to the missionary zeal there displayed. I rejoice to find that so much was raised by the associations connected with this Society during the last year; but I do not know a church in the Pacific that has not a regular society carried on just as yours is. There are few who have money; but they cheerfully give either of the produce of the island, or the labour of the hands. A little before our Missionary meeting was held, one of Her Majesty's ships of war called at the island. The Captain stated to the Missionary that he wanted a very superior model of a Tonga canoe, which he intended as a present to Queen Victoria, and therefore requested to be introduced to one of the best mechanics in the island. The Missionary fixed on one of the sovereigns of the group, who is a very clever mechanic. This man, being a sovereign, thought that he ought to have the name of a sovereign; and as the native converts usually take foreign names, he chose that of King George: he executed his task so much to the satis-

faction of the Captain, that the latter presented him with ten sovereigns. King George never was so rich in his life before: he stowed the money away in a place no one knew but himself: at the meeting, he brought it with him, and placed it on the plate as his contribution to the Missionary Society. In fact, however, he gave eleven sovereigns; for he has given himself to the Missionary work, and his name stands on the list of village preachers. I trust that, with such an example before you, you will this day contribute liberally for the support of Christianity among the heathen. It was stated in the Report, that the heathen did not perish of necessity; and the question was asked, should they perish by neglect? It was for this meeting to give the reply.

The resolution was then put and carried.

Rev. R. MOFFAT next rose, and after a few preliminary remarks, said: The most sanguine expectations of the friends of Africa have been realized in the southern part of that vast and hitherto unexplored country. When we see the degraded Hottentots, that one would scarcely have touched, raised from filth, and misery, and degradation, and became clothed, and in their right mind, our anticipations are fully realized. Again, if we look to the bold and manly Caffre, wielding the javelin in the presence of English officers, and daring the arm of England to wrest them from their native place, or drive them to the impenetrable jungles, or expel them from their strongholds in the Amatola mountains, we see him bend before the sceptre of the Prince of peace, and exchanging the war-song for the anthem of praise to the Redeemer who subdued them by his word, and poured out upon them the Spirit of his grace. When we look into the interior of the country, scenes present themselves, enough to melt our hearts, and to call forth your deepest sympathy. Men are to be found there who have gloried from time immemorial in garments rolled in blood. But they have laid down the weapons of their warfare, not only against man, but against God. When we see these changes effected, who can doubt that the African is susceptible of the highest moral cultivation? But I would call your attention to the brightening prospects of the interior of the country, arising from the employment of native agency, and the introduction of works printed in their own language. Blessed be God, the Scriptures have been translated and printed, and are now being distributed among thousands who have learned to read in their own tongue the wonderful works of God. I will refer to a single fact illustrating the importance of having the Scriptures in the native language. Travelling with a companion across the interior, we came to a heathen

village, and at that time it was heathen indeed. We had travelled the whole of the day and the preceding night without having eaten any food; before sunset, we came within sight of the village, but we approached it with caution, because we knew that the Corannas by whom it was inhabited, were accustomed to bloodshed and rapine, and they might fall upon us before they knew who we were. At last, an individual came to inquire our object; he pointed us to a considerable distance beyond the height where the village stood, and said that we could sleep there for the night, but that it was at our peril to enter the village. There we were; we dared not proceed, because we knew that if we did, we should in all probability spend the night with the lions, and form a meal for some of them before the morning. We had tied about us the fasting girdle, an excellent thing to prevent the gnawings of hunger. We had no other prospect but remaining where we were during the night. We looked at each other; for we were hungry, and thirsty, and fatigued above measure. At last, an individual came, and we inquired if he would give us a little water. It was refused. I then offered two or three buttons remaining on my jacket for a little milk; but that was refused, and refused with scorn. It did not require to be a phrenologist or a physiologist to discover that there was something brewing in the minds of the people, and that we had good reason to be alarmed. We lifted up our hearts to God; but we knew it was not our duty to proceed. There we sat, and, as we gazed, we saw a woman descend from the heights behind which the village lay. She approached, with a vessel in her hand and a bundle of wood. The vessel contained milk; and, having set that down and the wood, she immediately returned. She shortly came back, bringing a vessel of water in one hand, and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness; but she answered not a word. I again asked her to tell me to whom we were indebted; and, after repeating the question three or four times, she at last replied, "I know whose servant you are, and I love Him who hath told me that he that giveth a cup of cold water to one of his children, shall in no wise lose his reward." On inquiring into her history, I found she was a solitary little lamp burning in that village, and that she had burnt there for many years. Her words seemed to glow, while she wept profusely to see one of the servants of Christ. I regarded her as a sister indeed, and I asked her to tell me how she had kept the light of God alive

in her soul; how she could keep up this state of feeling and affection, without the communion of saints? She drew from her bosom a Testament, and, holding it up, she said, "That is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark, out-of-the-world place." I looked at the book, and it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by one of the missionaries, when she left the school; and it was that book that kept her hopes alive, and brightened her prospects for the heavenly world. But I am going again to depart far hence among the Gentiles. I returned to England, some two or three years ago; but I cannot fix the time exactly, for I have not had time to calculate it. It has afforded me indescribable pleasure to go in and out among our congregations. If I had come from the snows of the north, I could say, that I had come from the regions of everlasting cold, to be warmed with Christian love. I have, however, come from the glowing plains of Africa, to be watered with the dews of that love. I never can forget all the kindness I have received, and all the sympathies with which, from time to time, you have heard me. I have been enabled, since I came to England, to publish, through the munificence of the British and Foreign Bible Society, a large edition of the New Testament and Book of Psalms. They have been sent forth to those who are thirsting for knowledge. By the kindness of a number of the Society of Friends, 6,000 copies of the Scripture Lessons, used in the Borough School, have also been prepared and sent forth to that people. I would now say, farewell to all; it may be a long farewell. It is not likely, indeed, that I shall ever behold you all again: I do not at all expect it, till we meet before the great white throne, where the book shall be opened, and where we shall have to give an account of all that we have done for the heathen, either in Africa or in India. Let me entreat you to pray for us. I anticipate dangers, perhaps more than dangers; but I repeat what I have said before, "Woe be unto me, if I go not again, and preach the Gospel to the heathen." I would say, lastly, let us keep in view our high calling; let us not forget our own souls. Let us ever remember, that the prize is before us, and it is for you to win it as well as for me. You can be Missionaries as well as I; you remain at home, and I go abroad; but let us look forward to that period, when we shall hear the welcome, "Well done." Oh! what an inexpressible delight it will be to mingle with Hindoos, with South Sea Islanders, and Africans, in that ransomed band, to sing

the praises of the Redeemer, for ever and ever. In conclusion I have to move—

“That the most respectful and cordial acknowledgments of this meeting be presented to the Hon. William Francis Cowper, M.P., for his obliging services, in presiding on this occasion, and conducting the business of the day.”

F. E. SMITH, Esq., briefly seconded the resolution, which was put and carried by acclamation.

The CHAIRMAN, having acknowledged

the vote of thanks, assured Mr. Moffat, that he would carry with him the hearts of the friends of Missions, who wished him every prosperity which it was possible for him to enjoy.

“Praise God, from whom all blessings flow,” &c.

was then sung; and, the Benediction having been pronounced by the Rev. J. ARUNDEL, the meeting separated.

ADJOURNED MEETING.

According to previous arrangement, an adjourned meeting of the members and friends of the London Missionary Society, was held in the evening at Finsbury Chapel, and was one of the most numerous convened in that spacious edifice during the present season. W. A. HANKEY, Esq., presided.

The proceedings were commenced by singing the 36th Hymn, Missionary Collection, and prayer.

The CHAIRMAN having explained the circumstances under which the adjourned meeting was held, and after expressing his continued and unalterable attachment to the Society, the

Rev. J. J. FREEMAN read an abstract of the Annual Report.

Rev. G. GOGERLY then rose to move—

“That this meeting solemnly recognises the imperative claims for enlarged Missionary efforts, presented in the absurd and abominable idolatry of the East, and more particularly by the various tribes and natives of British India, where multitudes of our fellow-subjects have long been suffered to remain in the lowest depths of intellectual and moral degradation.”

Notwithstanding all the discouragements connected with India, the Missionaries had abundant reason to say, God had been with them. For twelve years the Missionaries had laboured in Calcutta and its vicinity, without any apparent success; but times and circumstances had since changed. Every day was now revealing, that the work in which they had been engaged was not in vain in the Lord. They had been acting as pioneers in that land, and their successors would reap an abundant and rich harvest. The dew-drops had come down from above; and wherever they had fallen, they had seen a little verdant spot springing up in the moral wilderness, cheering and animating their hearts. Superstition every where prevailed throughout that vast country, and appeared to defy the puny efforts which the little band of Missionaries had been able to bring against it; but that which man could not effect, the power of God accomplished. They had been undermining the systems prevailing in India, and he was fully persuaded the time was not far distant when Hindooism, in all its ramifications, must fall to the ground.

The Rev. W. BUYERS, from Benares, in

seconding the resolution, said, that every one who had been to India must feel a deep interest in its welfare. He would specially direct their attention to Benares. In that great city there were 5000 heathen and 300 Mohammedan places of worship. Its wealthy shrines were crowded with votaries. He had seen millions flocking to that city in two days to worship their heathen gods. It was not to be supposed, that in a place like that, the first efforts of the Missionaries would be attended with great success; in fact, in the outset, the heathen laughed them to scorn, and said that they would soon be tired, for they would not get one Brahmin to believe in the Gospel of Christ. The Missionaries, however, had persevered, and God had begun to bless their labours. He held in his hand a New Testament, which he had just finished carrying through the press. That work had occupied himself and his brethren several years; and it was now in such a state of perfection, that it would require little alteration for many years. The Committee of the British and Foreign Bible Society had kindly supplied the means of printing 5000 copies. He had also had the pleasure of translating into that language “James’s Anxious Inquirer,” 5000 copies of which are now ready to be sent to India. He had also prepared a small Hymn-book used in most of the native churches; and he hoped to have 5000 copies of that, which, he trusted, would prove a boon to the native Christians. Thus, while the Missionaries were in this country, they were still labouring on behalf of India. There was not a Missionary who had once set his foot on those shores, who would not be willing to exert himself on behalf of its teeming population as long as he lived. The people were interesting and intelligent, and when once Christianized would make excellent Missionaries to spread the Gospel in all parts of the country around them. Benares might be considered as the religious

capital of India. It was frequented by Hindoos and Buddhists, by people from Burmah and Ceylon; from the west of the Indus, and from the east of the Ganges; so that it was a place of most extraordinary resort. It was calculated that there were 50,000 Brahmins alone, an immense number of whom resided in the principal temple. At the shrine of one temple 200,000 rupees, (20,000*l.* sterling,) had been presented in one day. More money was sometimes given to the Brahmins, than the income of all the religious societies in this country put together. One individual presented at once to the shrines in Benares, upwards of 300,000*l.* for the support of heathenism in that city. He (Mr. B.) saw the money carried through the streets; there were from thirty to forty cart loads. A system that had such means at its command, was not easily to be overturned. The Brahmins knew that their gains would be lost, when idolatry was subverted; and it was not, therefore, a matter of surprise that they should be the bitter opponents of the Missionaries. He hoped, therefore, that the Society would strengthen its mission at Benares, and then they would soon see the complete disorganization of Hindooism, however formidable the aspect which it then presented.

The Resolution was then put and agreed to.

The Rev. W. G. BARRETT rose to move—

“That this meeting is truly gratified by the success of Missionary labours in the West Indies; it renders thanks to God who has favoured the devoted agents of the Society with a share in these triumphs; and it is greatly cheered and encouraged by the zeal and liberality of the negro churches, as affording strong grounds of hope that they will speedily be, not only able to discharge their own expenses, but will also become effective auxiliaries in efforts to extend the Gospel throughout the world.”

Mr. Barrett detailed, at some length, the progress of Divine truth in the island of Jamaica, and gave several illustrations of the happy change which, since the period of freedom, had been wrought among its inhabitants.

The Rev. Dr. HALLEY, in seconding the resolution, said—As I am the only minister in town from the county of Lancaster, it may be expected that I should say a few words this evening. Possibly you may be ready to ask what that county, in its present commercial distress, poor and crippled, broken and bleeding as it is, with thousands of its population living upon a basin of soup given away every day, and but lately clamouring for bread, with a voice that seemed as if it would convulse the empire—what that county is still doing for the cause of Missions? Is its heart still right, while its hands are enfeebled? Does it long for your welfare, and sympathize in your sor-

rows, in the midst of its own distresses? I speak for Manchester and the towns around it; and I say with confidence, there never was a warmer and a mightier Missionary feeling; than now prevails there. Never was there greater confidence than at the present moment in this Society; for I have not heard a whisper, a surmise, against it. Nor does a feeling of uneasiness exist regarding its officers or its Missionaries. And why should we not be confident? When our confidence is wounded we will tell you. We will have no ambiguous expressions—we will tell you plainly what we mean. But till that time, though we are poor, we will labour for you. I will venture to say, that Manchester must be impoverished indeed, before she will consent to present you with a list of individuals giving a guinea a-year subscription for the conversion of the world. I hope that I shall never live to see that day. I believe that the cotton-spinner must be poor indeed, before he can come to that. Manchester, in the palmy days of her prosperity, loved you; and, in the days of her adversity, she loves you still. Flourishing with wealth, or depressed with poverty, the Missionary spirit still glows in her bosom, and her heart is with you. She has, at any rate, done one good thing—she has given you a Moffat. For though born in Scotland, it was Manchester that made him a Missionary—it was Manchester that devoted him to the great and noble work of saving immortal souls—the greatest and the noblest work in which men or angels can be engaged—the work which the blessed Redeemer himself came to accomplish—a work for which he became incarnate in the flesh of a brother—in the flesh of a Hottentot's brother, and the Caffre's brother, and the Hindoo's brother, and the Chinaman's brother—for Christ is brother to them all, and his heart is fraternal to them all; and the blood which flowed from his veins on the cross, was kindred to them all. He shed his blood for you. To him, personally, you can offer nothing as a requital; but there are his brethren in the east and the west, the north and the south; and, in reference to your labours for them, methinks I hear him saying, “Inasmuch as ye have done it unto them, ye have done it unto me.” Where Moffat is, there will be the heart of Manchester; and the Society that patronizes him will always be sustained by that town, and many prayers will cluster around him. On the general objects of the Society, what can I say after the statements made this morning? At one part of the speech which we heard from Mr. Lacroix this morning, I was almost led to pray, “God preserve the car of Juggernaut!” Oh, the thought of India becoming a land of infidels! The scenes of the French Revolu-

tion polluting its cities—India, with such leaders as Voltaire, Rousseau, Robespierre, and others—India, having nothing to fear, nothing to hope—cold, heartless infidelity—when thinking of this, I was almost ready to say, “God preserve the car of Juggernaut!” But for him no prayers can be offered, and none can avail. He must go, as you have heard; his reign is drawing to a close; his days are numbered; his doom is fixed! He must follow his elder brother, “Moloch, horrid king, besmeared with blood!”

The idol Juggernaut must follow the gods of Mesopotamia, and those around the shores of the Mediterranean. But shall he pass away, and leave nothing but smooth waters behind? Shall his sun set in the evening, and another more frightful meteor arise in the morning, forming another era upon the plains of India? Shall Hindooism pass away, and there arise in its stead an incredulity, a scepticism, an unbelief, that would frown upon all virtue and every good motive? No, no! If you will be faithful, and send out men who shall plant the cross on the plains of India, then let philosophy do her utmost, and then let all the flags of Europe float over the car of Juggernaut, what care I? Give the cross, the blessed gospel, Christ the crucified, preached by men baptised with the spirit of Christ, preached by men whose hearts glow with genuine love to Christ, and who with the arm of faith raise the sword of the Spirit, and our work is done. Great shall be our joy; our children, if not ourselves, may live to see it: heathenism shall pass away, Juggernaut shall fall. The pure rays of the Sun of Righteousness shall shine upon India, and China, and Africa, and Australia. If we are faithful, if we have done what we can at home, in our humble way, we shall be present with these Missionaries from the east and the west, in the day of congratulation, and by the exertions of this and kindred societies rejoice, that we have caused the thrill of delight and gratitude to pass through the mind of England and the world, and to reach the heart of the human nature of our blessed Lord and elder brother. God hasten it in his own time!

The Resolution was then put and carried.

The Rev. G. PRITCHARD rose to move,—

“That this meeting cherishes devout thankfulness to the God of all grace, for the eminent success with which he has blessed the labours of our Missionaries in many of the islands of the South Pacific Ocean; and they earnestly entreat the friends of the London Missionary Society to adopt every practicable effort to increase its resources, so as to enable the Directors to avail themselves of the new and widely-extended fields which Divine Providence is opening in Polynesia, for the introduction of the Gospel.”

Mr. PRITCHARD referred at some length to the success which God had granted to the Missionaries labouring in the Great Pa-

cific, in the benefits arising to foreigners visiting those shores; in the rapid advance of the blessings of civilized life among the natives, and especially in the spiritual advantages now enjoyed by the people.

WM. ALERS HANKEY, Esq. having vacated the Chair, it was taken, by F. A. SMITH, Esq.

The Rev. Dr. CAMPBELL then rose, and, in reference to the speech of Mr. Lacroix in the morning, said:—In the East Indies, we have an abundance of encouragement to animate the heart in the fact that the gospel of Christ has begun to operate, and to subvert that stupendous system of idolatry and superstition which has endured for so many ages. From the west we have similar testimony, and also from Africa. The results of many experiments in the South Seas, have reached us; and from all classes and all nations, we have it everywhere proved that the Gospel of Christ is the power of God to salvation. We have settled the points of lawfulness, of duty, and of practicability. What do we want now? Just more men and more money. The resolution speaks to this point. We are improving, these are improving times, and this meeting is itself an improvement. The Missionary spirit is growing; and it is my conviction, that next year the evening meeting must be held in Exeter-hall and that the hall will be full. There is another improvement, and we should not lose sight of it, the numerous collections we had last Lord’s-day. These collections enable a multitude of good people to help forward the object, and, far better than that, they tend to cultivate the spirit of Missions. These occasions, with the exchange of pulpits, delightfully promote good feeling and good fellowship, both among pastors and churches; they bring us all together. But for the Missionary Society, I do not know what we should do. It has done much to make friends of Missionaries, friends of churches, to bind us together, and to make us happy

The Rev. Dr. MORISON then rose, and moved the following resolution—

“That this meeting contemplates, with hallowed pleasure, the triumphs of the Gospel in Southern Africa, in the advancement among savage tribes and nations of the blessings of civilization and social happiness; and especially in the harmony, order, and piety, evinced by those who have been converted by the Gospel, and who are united in the fellowship of Christ.”

The Rev. R. MOFFAT having seconded the resolution, it was put and agreed to.

The Rev. Mr. LACROIX moved, and Mr. ALEXANDER, of Norwich, seconded—

“That the most cordial thanks of this meeting be presented to William Alers Hankey, Esq., for his able conduct in the chair.”

The resolution having been put and carried by acclamation, the Chairman briefly returned thanks, and the Meeting separated.

FRIDAY EVENING, MAY 13.
SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Dr. FLETCHER presided.
Prayers and addresses by Revs. Mr. Barfit, Luke, A. Fletcher, and G. Evans.

ORANGE-STREET CHAPEL.

Rev. Dr. LEIFCHILD presided.
Prayers and addresses by Rev. Messrs. Hill, Gornal, Elliot, Bury; and Fletcher, Hanley.

POULTRY CHAPEL.

Rev. Dr. HARRIS presided.
Prayers and addresses by Revs. E. F. Bodley, R. Davies, G. Wilkins, and S. Roberts.

YORK-STREET, WALWORTH.

Rev. J. ALEXANDER presided.
Prayers and addresses by Rev. Messrs. Castleden, G. Clayton, J. A. Miller, Neller, Soule, and J. Sortain.

CLAREMONT CHAPEL.

Rev. H. TOWNLEY presided.
Prayers and addresses by Revs. J. Blackburn, W. Buyers, W. Lucy, S. Martin, J. Robinson, and W. Spencer.

STOCKWELL CHAPEL.

Rev. J. CLAYTON, jun., presided.
Prayers and addresses by Revs. S. Eldridge, — Rook, S. E. Richards, J. Cobbin, J. Hunt, T. Jackson, and W. Jackson.

MABERLY CHAPEL.

Rev. W. CHAPLIN presided.
Prayers and addresses by Revs. C. Dukes, J. Jefferson, R. Philip, and J. Wigner, of Lynn.

TOTTENHAM COURT-ROAD.

Rev. T. ADKINS presided.
Prayers and addresses by Revs. Dr. Campbell, J. Robinson, J. S. Pearsall, J. Elrick, G. C. Stevens.

ST. THOMAS'S-SQUARE, HACKNEY.

Rev. JOHN REYNOLDS presided.
Prayers and addresses by Revs. Dr. Burder, J. J. Freeman, H. J. Bevis, J. Ross, Micaiah Hill, G. Gogerly, and E. Stallybrass.

HANOVER CHAPEL, PECKHAM.

Rev. Dr. JENKYN presided.
Prayers and addresses by Revs. J. Burnett, Barrett, Hope, Jeula, Timpson, Trevor, Viney, and Wilson.

JAMAICA-RROW, BERMONDSEY.

Rev. Dr. VAUGHAN presided.
Prayers and addresses by Rev. Messrs. Adey, Aston, Austin, Berry, Blood, Bodington, Dubourg, Mirams, Morris, Newth, Rogers, Rose, and West.

TREVOR CHAPEL, CHELSEA.

Rev. Dr. REED presided.
Prayers and addresses by Revs. Dr. Russell and Morison; Revs. A. F. Lacroix, R. Moffat, Christie, and Buyers.

ANNIVERSARY COLLECTIONS.

	£	s.	d.		£	s.	d.
AGGREGATE OF CONGREGATIONAL COLLECTIONS, LORD'S DAY, MAY 8th.....	*933	15	10	ST. THOMAS'S-SQ., HACKNEY	22	13	0
ST. JOHN'S CHAPEL.....	27	7	1	STOCKWELL CHAPEL.....	22	6	9
SURREY CHAPEL.....	188	10	5	MABERLY CHAPEL.....	10	2	1
TABERNACLE.....	54	12	7	TOTTENHAM COURT ROAD...	15	15	0
EXETER HALL.....	386	10	5	HANOVER CHAPEL, PECKHAM	30	3	6
FINSBURY CHAPEL.....	72	5	1	JAMAICA-RROW, BERMONDSEY.	12	17	9
SION CHAPEL.....	25	9	0	TREVOR CHAPEL, CHELSEA..	31	0	0
ORANGE-STREET CHAPEL...	14	4	0	Total....	£1,944	10	7
POULTRY CHAPEL.....	36	13	2				
YORK-STREET, WALWORTH..	30	0	0				
CLAREMONT CHAPEL.....	30	0	0				

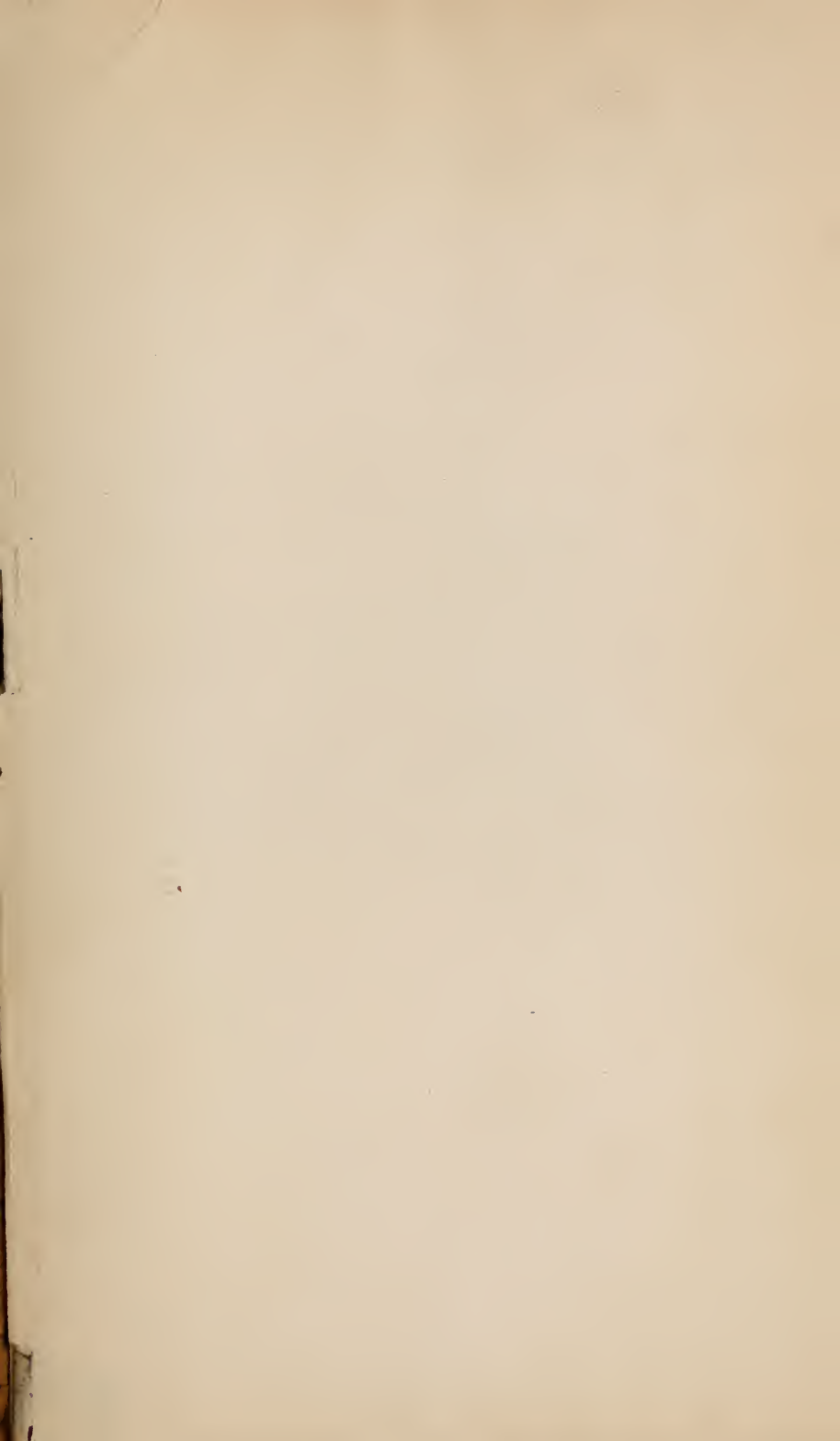
* The sums collected at the respective places of worship will be separately acknowledged in due course.

ARRIVAL OF MRS. JOHNS AT MAURITIUS.

WE are happy to state that intelligence has been received of the safe arrival of Mrs. Johns and our Malagasy friends at Port

Louis, Mauritius, about the middle of January last.

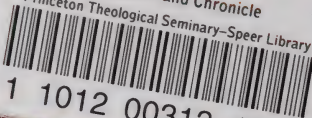
Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Rick, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



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